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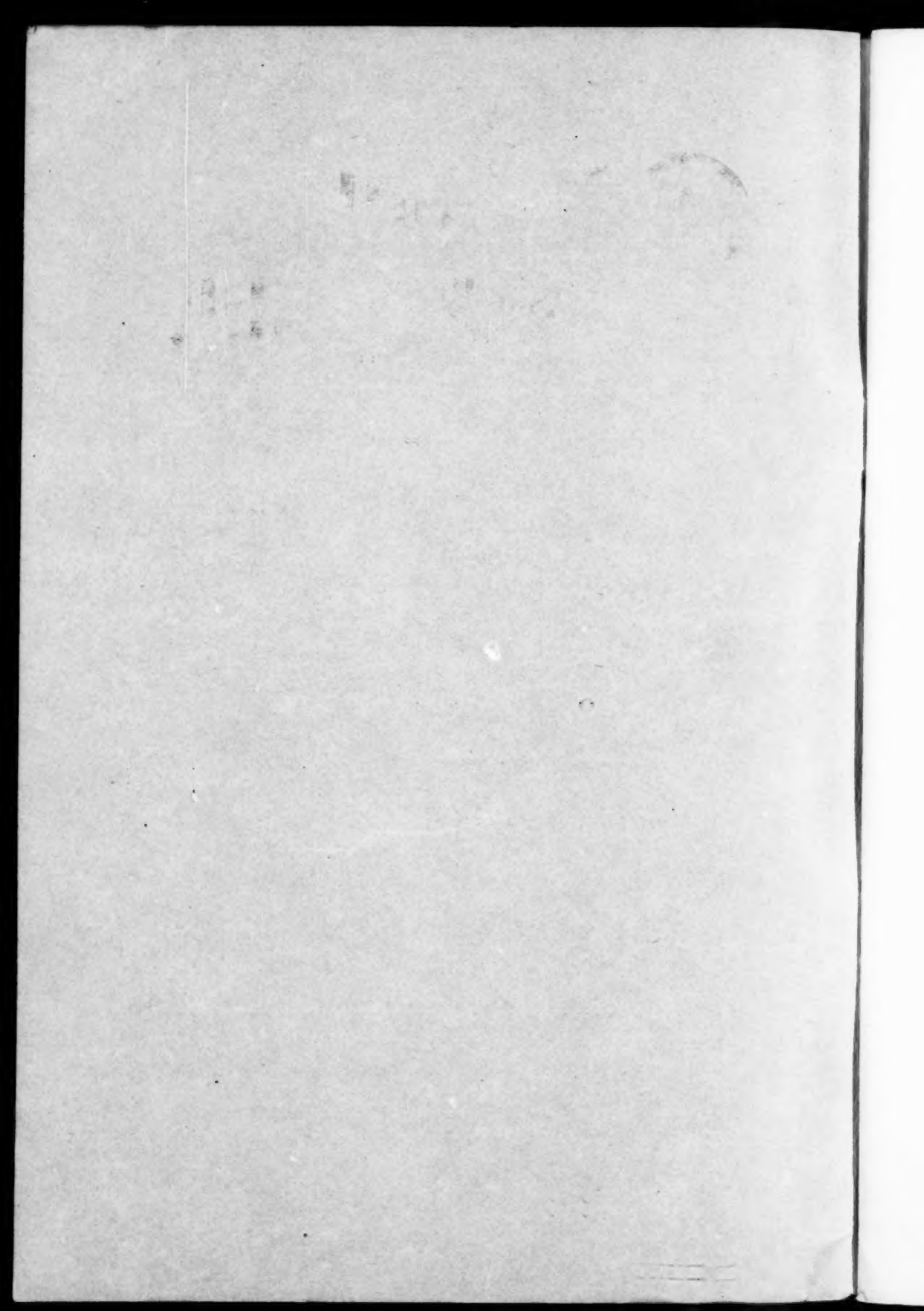
No. 7

Preliminary Report of the Survey of the Theological Seminaries of North America

Conducted by the Education Department of the
Interchurch World Movement

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Christian Education

VOLUME III
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Preliminary Report of the Survey of the Theological Seminaries of North America*

**Conducted by the American Education Department of the
Interchurch World Movement**

O. D. FOSTER

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It was understood at the outset that this would not be an easy field from which to glean the facts necessary in making a careful study of the situation. Certain difficulties are obvious to all; others equally potent are only discovered by those attempting to push the work through to a successful conclusion. The fact that the field has never been surveyed, made the approach less easy. It was felt by many that this was a field too sacred to touch and that it should not be subjected to the scrutiny called for in the lengthy, and, what seemed to be to some, "heartless" schedules.

For the work to be most effective and valuable, it is necessary to receive the complete co-operation of all institutions. With full information accurately provided by all of the schools, a true picture of the situation would be provided; but complete information from all institutions has not been secured. While most of the large Seminaries of North America have generously co-operated, a few have not. Practically all of the schools whose denominations are in the Interchurch World Movement have provided the material very carefully. A few exceptions are registered to this rule. It should be known that many schools whose denominations are not in the Movement have generously and carefully filled out their schedules in the interest of the promotion of Higher Religious Education. In fact, some of the finest examples of Christian co-operation and genuine earnestness for service has been manifested in this group.

Note: The writer is deeply indebted to Prof. and Mrs. Theodore H. Wilson for assistance in tabulating statistics.

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Everywhere the need of the survey is recognized, No one, who is at all familiar with the conditions in our country, questions the imperative need in this field. The value of the studies which have been made of the American College and the contribution these studies have made to the advancement of higher education are generally known. The parallel is obvious, yet with the recognition of the need, marked prejudices in many institutions had to be overcome. Objections were found to the nature of the schedules, to some methods employed by the Movement as a whole, to certain leaders carrying forward particular work, to the belief that no use would be made of the material when acquired, and to numerous other things. Yet in spite of all of these, the consciousness of the need of the field inspired the workers and the Schools on the whole to carry forward the work to its present status.

It should be said in the interest of the study that the schedules were made quite long in order to cover all classes of institutions, called Seminaries and Religious Training Schools.

The schedules were made to suggest possibilities as well as to elicit information. The purpose was not only to reveal the present status of the various institutions, but also to discover tendencies in the whole field. This led to the incorporation of many questions which some have severely criticised and felt had no place in such a study. Yet, with all this, these very questions are proving to be among the most valuable features of the entire study.

The schedules were originally worked out by a small committee. They were then examined, criticised and modified in consultation with practically all the heads of the Divinity Schools in and around Chicago. They were further approved, before their publication, by proper authorities in and around New York. Naturally, were they to be made over, they would be modified. It was questioned at the outset whether the blanks should be made in one large set of schedules covering the entire field, or whether a number of smaller schedules applying to specific classes of schools, should be made. After considerable thought, the former method commended itself to be the better. The printer's strike which was then on in New York made the mechanical side of their production much more difficult. The proofs could not be read and some changes were made in the

text. Again, poor spacing and arrangement left some things in undue proportion. But with all the defects, the blanks, when carefully filled, provide us with a body of information which is invaluable and which, when carefully studied and used, will be of lasting value and will work to the advancement of higher Religious Education.

The classification of the seminaries here used has not been made by the committee. The Denominational Boards were asked to provide lists of their seminaries. These lists were accepted and the institutions registered accordingly. It was deemed unscientific to prejudge the schools by classifying them before the information was in; consequently the present classification is decidedly faulty, but now that the data are accumulating, a more accurate classification may well be attempted, but this classification will be left for a subsequent study.

PRESENT STATUS OF THE SURVEY OF THEOLOGICAL SEMINARIES

KEY: *Completed schedules returned. Others not in.
Institution

	Location	Denominational Origin or Affiliation
CALIFORNIA		
1. *Berkeley Baptist Divinity School	Berkeley	Northern Baptists
2. *Church Divinity School of the Pacific	San Francisco	Protestant Episcopal
3. *MacLay College of Theology	Los Angeles	Methodist Episcopal
4. *Pacific School of Religion	Berkeley	Congregational
5. *Pacific Unitarian School for the Ministry	Berkeley	Unitarian
6. *San Francisco Theological Seminary	San Anselmo	Presbyterian, U. S. A.
COLORADO		
1. *Iliff School of Theology	Denver	Methodist Episcopal
2. *St. John's College	Greeley	Protestant Episcopal
CONNECTICUT		
1. *Berkeley Divinity School	Middletown	Protestant Episcopal
2. *Hartford Theological Seminary	Hartford	Congregational
3. *Yale University School of Religion	New Haven	Congregational
GEORGIA		
1. *Atlanta Theological Seminary	Atlanta	Congregational
2. Candler School of Theology (Emory University)	Atlanta	Meth. Episcopal, South
ILLINOIS		
1. Augustana College Theological Seminary	Rock Island	Lutheran
2. Aurora College Theological Seminary	Aurora	Advent
3. *Chicago Theological Seminary	Chicago	Congregational
4. *Bethany Bible School	Chicago	Ch. of the Brethren

<i>Institution</i>	<i>Location</i>	<i>Denominational Origin or Affiliation</i>
5. Concordia College	Springfield	Lutheran
6. *Evangelical Lutheran Theological Seminary	Chicago, Maywood	Lutheran
7. *Evangelical Theol. Seminary (North Western College)	Naperville	Evangelical Assn.
8. *Garrett Biblical Institute (Northwestern University)	Evanston	Methodist Episcopal
9. *McCormick Theological Seminary	Chicago	Presbyterian, U. S. A.
10. *Northern Baptist Theol. Seminary, Lincoln and Jackson	Chicago	Baptist, North
11. *Norwegian-Danish Theol. Sem. (Northwestern University)	Evanston	Methodist Episcopal
12. *Swedish M. E. Theol. Seminary (Northwestern Univ.)	Evanston	Methodist Episcopal
13. *University of Chicago Divinity School	Chicago	Baptist, North
14. Western Theological Seminary	Chicago	Protestant Episcopal
IOWA		
1. *Danish Baptist Theological Seminary	Des Moines	Baptist
2. Drake University College of the Bible	Des Moines	Disciples
3. *Dubuque College and Seminary	Dubuque	Presbyterian, U. S. A.
4. *Grand View College Theological School	Des Moines	Lutheran
5. Wartburg Theological Seminary	Dubuque	Lutheran
KANSAS		
1. *Kansas City Baptist Theological Seminary	Kansas City	Baptist, North
2. *School of Theology (Kansas City University)	Kansas City	Meth. Prot., United Breth.
KENTUCKY		
1. *College of the Bible (Transylvania College)	Lexington	Disciples
2. *Presbyterian Theological Seminary of Kentucky	Louisville	Pres. U. S. A. & Pres. U. S.
3. Southern Baptist Theological Seminary	Louisville	Baptist, South
LOUISIANA		
1. Baptist Bible Institute	New Orleans	Baptist, South

<i>Institution</i>	<i>Location</i>	<i>Denominational Origin or Affiliation</i>
MARYLAND		
1. *Westminster Theological Seminary	Westminster, Md.	Methodist Protestant
MASSACHUSETTS		
1. *Andover Theological Seminary	Cambridge	Congregational
2. Boston University School of Theology	Boston	Methodist Episcopal
3. *Crane Theological School (Tufts College)	Tufts College	Universalist
4. Episcopal Theological School	Cambridge	Protestant Episcopal
5. Harvard University Divinity School	Cambridge	Unitarian
6. New Church Theological School	Cambridge	New Jerusalem
7. *Newton Theological Institute	Newton Center	Baptist, North
8. New England School of Theology	Dorchester	Advent
MAINE		
1. *Bangor Theological Seminary	Bangor	Congregational
MICHIGAN		
1. Suomi College Theological Seminary	Hancock	Lutheran
2. Theological School and Calvin College	Grand Rapids	Christian Reformed
3. *Western Theological Seminary	Holland	Reformed (Dutch)
MINNESOTA		
1. Augsburg Seminary	Minneapolis	Lutheran
2. *Bethel Academy and Theological Seminary	St. Paul	Baptist, North
3. German Evangelical Lutheran Seminary	St. Paul	Lutheran
4. Luther Theol. Sem. of the Norwegian Luth. Church of Amer.	St. Anthony Park, St. Paul	Lutheran
5. *Seabury Divinity School	Faribault	Protestant Episcopal

<i>Institution</i>	<i>Location</i>	<i>Denominational Origin or Affiliation</i>
MISSOURI		
1. Concordia Theological Seminary	St. Louis	Lutheran
2. *Eden Evangelical Missouri College	St. Louis	German Evangelical Assn.
NEBRASKA		
1. Dana College Trinity Seminary	Blair	Lutheran
2. Martin Luther Theological Seminary	Lincoln	Lutheran
3. *Presbyterian Theological Seminary	Omaha	Presbyterian
NEW JERSEY		
1. Bloomfield Theological Seminary	Bloomfield	Presbyterian, U. S. A.
2. Drew Theological Seminary	Madison	Methodist Episcopal
3. *Princeton Theological Seminary	Princeton	Presbyterian, U. S. A.
4. *Theological Seminary of the Reformed Church of America	New Brunswick	Reformed
NEW YORK		
1. *Alfred University Theological Seminary	Alfred	Seventh-Day Baptist
2. *Auburn Theological Seminary	Auburn	Presbyterian, U. S. A.
3. *LeLancey Divinity School	Geneva	Protestant Episcopal
4. General Theol. Seminary of Protestant Episcopal Church	Chelsea Sq., New York City	Protestant Episcopal
5. German Martin Luther Seminary	Buffalo	Lutheran
6. *Hartwick Seminary	Hartwick Seminary	Lutheran
7. *Rochester Theological Seminary	Rochester	Baptist, North
8. *Theological Seminary Colgate University	Hamilton	Baptist, North
9. Theological Seminary of St. Lawrence University	Canton	Baptist, North
10. *Union Theological Seminary	New York City	Undenominational

<i>Institution</i>	<i>Location</i>	<i>Denominational Origin or Affiliation</i>
1. Bexley Hall (Kenyon College)	Gambler	Protestant Episcopal
2. *Bonebrake Theological Seminary	Dayton	United Brethren
3. *Central Theol. Seminary of the Reformed Church in U. S.	Dayton	Reformed, U. S.
4. Evangelical Lutheran Theol. Seminary (Capital Univ.)	Columbus	Lutheran
5. *Hanna Divinity School (Wittenberg College)	Springfield	Lutheran
6. Lane Theological Seminary	Cincinnati	Presbyterian
7. *Oberlin Graduate School of Theology	Oberlin	Congregational
8. *The Reformed Presbyterian Theological Seminary	Cedarville	Ref. Pres. Church, Synod
9. *Xenia Theological Seminary	Xenia	United Presbyterian
OREGON		
1. *Kimball College of Theology	Salem	Methodist Episcopal
PENNSYLVANIA		
1. *Crozer Theological Seminary	Chester	Baptist, North
2. Philadelphia Divinity School	Philadelphia	Protestant Episcopal
3. Lutheran Theological Seminary at Philadelphia	Mt. Airy	Lutheran
4. *Meadville Theological Seminary	Meadville	Unitarian
5. *Moravian College Theological Seminary	Bethlehem	Moravian
6. *Pittsburgh Theological Seminary	Pittsburgh	United Presbyterian
7. Reformed Presbyterian Theological Seminary	Pittsburgh	Ref. Pres. Church, Synod
8. *Schuylkill Seminary	Reading	Evangelical Assn.
9. *Susquehanna University Theological Seminary	Selinsgrove	Lutheran
10. *Temple University Theological School	Philadelphia	Udenominational
11. *Theol. Sem. of the Gen. Synod of the Ev. Luth. Ch. in U. S.	Gettysburg	Lutheran
12. *Theological Seminary of Reformed Episcopal Church	Philadelphia	Reformed Episcopal
13. *Theological Seminary of the Reformed Church in the U. S.	Lancaster	Reformed, U. S.
14. *Western Theological Seminary	Pittsburgh	Presbyterian, U. S. A.

<i>Institution</i>	<i>Location</i>	<i>Denominational Origin or Affiliation</i>
SOUTH CAROLINA		
1. Columbia Theological Seminary	Columbia	Presbyterian
2. Erskine Theological Seminary	Due West	Ref. Pres. Church, Synod
3. Southern Lutheran Theological Seminary	Columbia	Lutheran
TENNESSEE		
1. Johnson Bible College	Kimberlin Heights	Disciples
2. University of South, Theological Department	Sewanee	Protestant Episcopal
3. Vanderbilt University School of Religion	Nashville	Methodist Episcopal, South
TEXAS		
1. Austin Presbyterian Theological Seminary	Austin	Presbyterian
2. Peniel University, Department of Theology	Peniel	Holliness
3. Southwestern Baptist Theological Seminary	Fort Worth	Baptist, South
4. *Texas Christian University, Britte College of the Bible	Fort Worth	Disciples
5. Theological Department, Southern Methodist University	Dallas	Methodist Episcopal, South
VIRGINIA		
1. *Union Theological Seminary in Virginia	Richmond	Presbyterian, U. S.
2. Virginia Theological Seminary	Alexandria	Protestant Episcopal
WASHINGTON		
1. *Pacific Lutheran Theological Seminary	Seattle	Lutheran
WISCONSIN		
1. Evangelical Lutheran Theological Seminary	Wauwatosa	Lutheran
2. Nashotah House	Nashotah	Protestant Episcopal
3. *Provincial Seminary of the Reformed Church	Plymouth	Reformed, U. S.

The foregoing report shows the situation as it was June 1st, 1920. Other schedules will be in by the time this is printed, since a number have promised to finish their work as soon as the school year has closed.

It will be apparent, from the foregoing, that all of the seminaries of denominational origin or affiliation have reported from the following bodies: Northern Baptist, Congregationalist, Reformed in U. S., United Brethren, United Presbyterian, Seventh-day Baptist, Church of the Brethren, Evangelical Association, Methodist Protestant, Moravian, Reformed Presbyterian, Reformed Church in America, Reformed Church in U. S., and Reformed Episcopal. All but two of United Lutheran, Methodist Episcopal, Presbyterian U. S. A., and Unitarian have sent in their schedules.

LOCATION AND DISTRIBUTION OF SEMINARIES AND STUDENTS.

State	Seminaries	Students
California	6	168
Colorado	2	65
Connecticut	3	190
Georgia	2	130
Illinois	14	1342
Iowa	5	180
Kansas	2	60
Kentucky	3	520
Maine	1	30
Maryland	1	35
Massachusetts	8	315
Michigan	3	96
Minnesota	5	173
Missouri	2	480
Nebraska	3	65
New Jersey	5	424
New York	10	658
Ohio	9	339
Oregon	1	36
Pennsylvania	14	532
South Carolina	3	78
Tennessee	2	65
Texas	5	248

Virginia	2	155
Washington	1	8
Wisconsin	3	70
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	115	6462

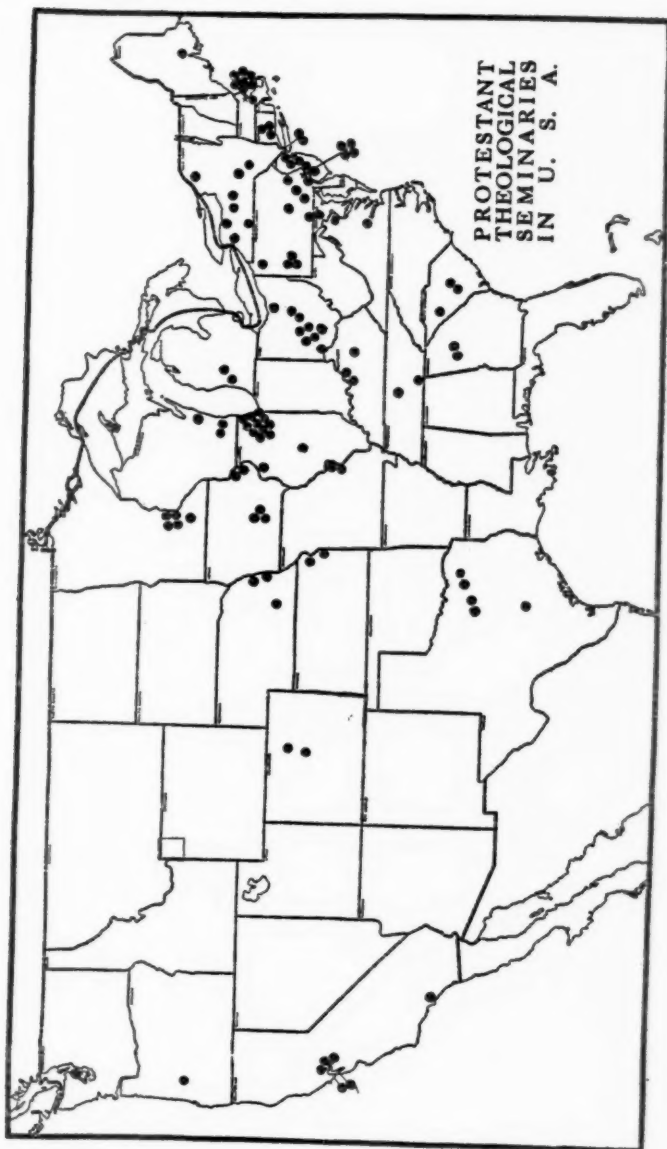
Average attendance, 57.

NOTE: The above figures were taken from catalogs showing attendance of normal years.

A glance at the map and the above table reveals the fact that the Seminaries are very unevenly distributed over the United States. Massachusetts with its 8,266 square miles and nearly 4,000,000 people has 8 Theological Seminaries. Whereas the states of Arizona, Idaho, Nevada, New Mexico, North Dakota, South Dakota, Utah and Wyoming with a like number of people have not a single Theological Seminary in all of their 909,481 square miles of territory. There are practically the same number of Seminaries in the state of Massachusetts alone as there are in the entire western portion of the United States from the great plains to the Pacific. The larger part of all the seminaries are to be found in New England, New York, Pennsylvania, Ohio and Illinois.

While Pennsylvania and Illinois vie with each other for the primacy in number of seminaries, Illinois has over eight hundred more students studying in her Theological Schools. Illinois has more than twice as many theological students as any other state in the Union. This is due largely to the University of Chicago Divinity School and to the Garrett Biblical Institute. Though the state of New Jersey is small it has a large number of students, due to Princeton and Drew which draw from all parts of the nation. The large number of students enrolled in the two seminaries of Missouri, is due to the unusually large Concordia Seminary at St. Louis. California, Colorado, Oregon and Washington have a similar number of seminaries and students to that of Massachusetts. Twenty-two states are without a seminary of any denomination.

The greatest number in the respective states is to be found in large centers, usually near some great seat of learning. Cf. Boston, Chicago, New York, Philadelphia. The reasons are obvious. A move in this direction is very noticeable at Berkeley,



California, as well as at other places. The smaller schools on the whole are located in smaller communities and are farther removed from university and great laboratory centers.

THE STATES FROM WHICH THE STUDENTS COME.

NOTE: The following figures are derived from the 28 schedules, which gave this information accurately. They are taken from schools from all parts of the United States and vary in size from the smallest to the largest.

States	1900	1916	1918	Total
Alabama	8	12	10	30
Arizona	—	1	2	3
Arkansas	9	15	7	31
California	11	57	45	113
Colorado	5	11	16	32
Connecticut	16	21	8	45
Delaware	—	—	—	—
District of Columbia	1	2	1	4
Florida	1	2	7	10
Georgia	6	15	16	37
Idaho	1	3	6	10
Illinois	133	122	157	412
Indiana	34	49	33	116
Iowa	53	55	37	145
Kansas	23	53	62	138
Kentucky	79	123	98	300
Louisiana	2	2	4	8
Maine	3	1	4	8
Maryland	3	6	3	12
Massachusetts	30	11	12	53
Michigan	33	22	28	83
Mississippi	7	12	8	27
Minnesota	25	17	22	64
Missouri	40	75	45	160
Montana	1	4	—	5
Nebraska	14	22	21	57
Nevada	—	1	1	2
New Hampshire	3	2	2	7
New Jersey	4	5	3	12
New Mexico	4	—	—	4

New York	23	36	27	86
North Carolina	29	53	40	122
North Dakota	2	8	2	12
Ohio	60	90	67	217
Oklahoma	2	10	3	15
Oregon	6	25	33	64
Pennsylvania	107	119	108	334
Rhode Island	1	2	—	3
South Carolina	5	7	9	21
South Dakota	7	7	4	18
Tennessee	25	19	14	58
Texas	13	20	12	45
Utah	1	—	—	1
Vermont	6	—	—	6
Virginia	35	38	32	105
Washington	2	19	12	33
West Virginia	6	12	14	32
Wisconsin	30	34	17	81
Wyoming	—	6	2	8
Totals	909	1226	1054	3189

GEOGRAPHICAL SOURCE OF STUDENTS.

It appears from the above tabulation made of the students attending the 28 institutions providing complete information of their student sources that Illinois is again in the lead. But the percentage over Pennsylvania is much less than in the previous case, which goes very clearly to show that Illinois attracts more students from beyond her own borders than Pennsylvania. This, again, is largely due to Garrett Biblical Institute and to the Divinity School of the University of Chicago. Over one-third of the entire number in all these seminaries come from the three states, Illinois, Pennsylvania and Kentucky.

The decrease in students is very noticeable from Connecticut, Massachusetts, Tennessee and Vermont. That New England shows this slump deserves special study. On the other hand, an increase of students is registered from Alabama, Arizona, California, Colorado, Florida, Georgia, Idaho, Illinois, Kansas, Kentucky, Nebraska, Missouri, Oregon, Washington, West Virginia and Wyoming. It would seem that for some

reason the newer states have been more productive in recruiting men for the seminaries. On the whole those states have done better in this respect which have few or no seminaries. The chief exception is that of Illinois.

The gain of 1916 over 1900 is marked. Though the drop, due to the war, was great, the attendance in 1918 maintained a good percentage of increase over 1900. While these figures are not complete, they do give a cross section of the situation in the seminary world with no little degree of accuracy.

STUDENT ENROLLMENT BY GROUPS.

NOTE: The figures are taken from the normal attendance.

Seminaries having in attendance from—

1 to 9,	9, or 8	per cent of all.
10 to 19,	18, or 16	per cent of all.
20 to 29,	14, or 13	per cent of all.
30 to 39,	15, or 14	per cent of all.
40 to 49,	9, or 8	per cent of all.
50 to 59,	11, or 10	per cent of all.
60 to 69,	7, or 6	per cent of all.
70 to 79,	5, or 5	per cent of all.
80 to 89,	1, or 1	per cent of all.
90 to 99,	1, or 1	per cent of all.
100 to 109,	3, or 3	per cent of all.
110 to 119,	1, or 1	per cent of all.
120 to 129,	0, or 0	per cent of all.
130 to 139,	1, or 1	per cent of all.
140 to 149,	1, or 1	per cent of all.
150 to 159,	1, or 1	per cent of all.
160 to 169,	0, or 0	per cent of all.
170 to 199,	3, or 3	per cent of all.
200 to 249,	3, or 3	per cent of all.
250 to 299,	1, or 1	per cent of all.
300 to 349,	1, or 1	per cent of all.
350 to ...,	3, or 3	per cent of all.

This reveals the fact that of the 108 seminaries listed here, 56, or 52 per cent, have less than 40 students; 88, or 81 per cent, have less than 80, and but 20, or 19 per cent, have over 80 students. Yet in many of these schools with small attend-

ance the expense for maintenance and instruction is the same as for a number of the larger schools.

It is interesting to note on the one hand that nearly one-fourth have less than 20 students in attendance, and, on the other hand, that only one-fourth have more than 69 in attendance. This leaves the remaining half with an attendance ranging from 20 to 69.

STUDENT ENROLLMENT BY DECADES.

Year	Students Reported	Institutions Reporting	Institutions Not Reporting	Average
1880-81	971	19	44	51
1890-91	1,385	21	42	66
1900-01	1,442	28	35	52
1910-11	2,050	36	27	54
1916-17	3,380	55	8	61
1918-19	2,858	63	0	45

While the above figures cover only 63 institutions, they show very accurately the result for all. The average attendance in these 63 seminaries is but 71% of what it was before the war. Since the decline in attendance at the beginning of this century, there has been an appreciable increase in matriculations at these schools during the years indicated here, until the world war. The losses are greater than the difference of 16 on the average per school would indicate. Normally there would have been an increase. The difference then might be as high as 20 men per school lost in attendance because of the war.

DENOMINATIONAL SOURCES OF STUDENTS

Denomination	Total Number Reporter				'18 Total	In Their Own Denominational Sems.				'18 Total	In Other Seminaries.				
	'90	'00	'10	'16		'90	'00	'10	'16		'90	'00	'10	'16	'18 Total
Advent	..	..	1	2	4	..	..	..	..	..	..	1	2	1	4
Baptist North	50	72	130	160	176 588	48	66	111	126	145 496	2	6	19	34	31 92
Baptist South	21	20	28	36	44 149	21	20	27	32	36 136	0	0	1	4	8 13
Baptist 7th Day	..	..	4	6	3 13	..	..	4	6	3 13	..	..	..	..	..
*Brethren	..	1	1	7	18 27	..	..	..	..	..	..	1	1	7	18 27
Christian	..	2	2	7	3 14	..	..	..	..	..	..	2	2	7	3 14
Congregational	51	89	110	192	126 568	51	89	110	145	84 479	..	..	..	47	42 89
Disciple	..	..	164	201	143 508	..	..	156	150	112 418	..	..	8	51	31 90
Evangelical	67	66	72	91	135 431	67	65	66	83	133 414	..	1	6	8	2 17
Friends	..	1	3	12	12 28	..	..	..	..	..	..	1	3	12	12 28
Lutheran	..	46	41	97	101 285	..	42	35	78	82 237	..	4	6	19	19 46
Methodist Episc.	6	14	31	185	203 439	..	..	..	84	95 179	6	14	31	101	108 260
M. E. South	..	1	1	8	13 23	..	..	..	2	2 4	..	1	1	6	11 19
Meth. Protestant	..	21	6	7	5 39	..	21	..	..	..	..	..	6	7	5 18
Other Methodists	..	..	3	6	3 12	..	..	..	..	1 1	..	..	3	6	2 11
Pres. U. S. A.	18	46	196	292	276 828	13	36	183	235	222 689	5	10	13	57	54 139
Pres. U. S.	..	..	5	5	129 139	..	..	4	4	125 133	..	..	1	1	4 6
United Pres.	94	88	72	81	79 414	93	88	72	81	79 413	1	..	..	..	1 1
Reformed Pres.	..	..	12	15	5 32	..	..	12	15	5 32	..	..	..	..	..
Other Pres.	1	3	1	16	14 35	1	3	..	8	9 21	..	..	1	8	5 14
Protest. Episc.	..	1	4	24	29 58	..	..	..	7	14 21	..	1	4	17	15 37
Ref. Episc.	..	..	8	7	8 23	..	..	8	7	8 23	..	..	..	..	..
Ref. Episc. in Am.	1	1	7	18	43 70	..	..	..	..	28 28	1	1	7	18	15 42
Ref. in U. S.	..	..	32	30	22 84	..	..	32	30	22 84	..	..	..	..	..
United Brethren	52	58	61	78	61 310	52	57	58	65	55 287	..	1	3	13	6 23
Unitarian	..	22	30	37	9 98	..	22	29	35	9 95	..	..	1	2	.. 3
Others	4	11	37	42	75 169	..	..	..	..	..	4	11	37	42	75 169
Totals	365	563	1,062	1,662	1,736 5,388	346	509	907	1,193	1,269 4,124	19	54	155	469	467 1,164

*No distinction between Seminary and Training School students can be drawn in their seminary, so this is blank, for their own schools.

DENOMINATIONAL SOURCES OF STUDENTS

NOTE: The foregoing table was taken from statistics drawn from 59 theological seminaries of various denominational affiliations.

One of the most striking observations from this table is the fact that men are going in increasing numbers to seminaries not of their own denomination. Denominational lines, therefore, means less and less to the young men preparing for the ministry. In 1890, out of the 365 students recorded, only 19 of these were in seminaries whose denomination was other than their own. In 1900, out of the 563 students recorded in all, but 54, or a little over 10%, were in other schools. In 1910, 155, or approximately 15%, were attending schools of other than their own denomination. In 1916, 469, or over 28%, chose schools other than their own. In 1918, 467, or less than 27%. The percentages of students going to schools other than those of their own denomination show a marked movement in the direction of interdenominationalism. But the last figure given in 1918 is interesting in view of what seems to be an increased interest in denominationalism. The tendency seems to be, since the war, to return a little more to the school of the student's own denomination. While the change is not marked in actual figures, it is more significant in tendency.

The approximate percentages, before the slight drop due to the war, beginning with the year 1890, are somewhat as follows: 5, 10, 15, 28.

Though the figures vary greatly, it will be seen that the number of men going to seminaries of other than their own denomination is about in the same proportion for the various denominations with few exceptions. The figures given for the Protestant Episcopal students show a situation contrary to what might be expected because of the shortage of schedules from Episcopal schools.

It is significant that during the last four decades, the number of students going to seminaries of other than their own denomination has increased approximately 400%. It is also significant that the so-called liberal denominations, on the whole, are not sending men to other schools in larger proportions than are some of those denominations which are usually considered less liberal. Certain exceptions may be noted in the table. The following denominations send few or no students to schools other

than their own: Southern Baptist, Evangelical, Lutherans, Presbyterian U. S., United Presbyterian, Reformed Presbyterian, Reformed Episcopal, Reformed in U. S., United Brethren, and Unitarians.

It is to be regretted that our statistics are not complete. For an exact picture, we should have them all, but there are sufficient here to show marked tendencies today. These tendencies cannot be overlooked by those agencies which are considering the question of closer co-operation and co-ordination. That approximately one-fourth of the students in the seminaries today have chosen schools other than those of their own denominations, indicate a much stronger liberal tendency than the percentages themselves will show. Tradition naturally holds to their own schools many men who would, in fact, prefer to go elsewhere. True, location has its effect on attendance of the seminary of one's own denomination; but this works both ways. While it holds some students of other denominations in a particular school, it holds others of their own denomination, thereby balancing the numbers. Thus we have a fairly representative cross section of the country given in these percentages.

A few denominations which have marked characteristics and peculiarities of their own naturally hold their men more than others. Although this is true, the tendency to attend schools of other than their own denomination may be seen even here.

OCCUPATIONAL SOURCES OF STUDENTS

<i>Occupation of Father</i>	<i>Students 1916</i>	<i>Reported 1919</i>
Agriculture	161	266
Army	3	1
Domestic Service	3	12
Forestry	2	0
Manufacturing	2	22
Professions:		
Architecture	2	1
Dentistry	1	1
Education	9	20
Engineering	2	2
Law	2	12
Medicine	6	11

Religion:		
Ministers	43	144
Missionaries	0	6
Y. M. C. A.	0	3
Public Service	6	15
Social Service	0	5
Trade and Commerce	44	113
Trades:		
Carpenters	13	53
Mechanics	20	62
Miners	1	2
Plumbers	1	1
Others	77	73
<hr/>		
Totals	398	825

Though the above table represents only 22 institutions, it gives an accurate cross section of the occupational sources of our ministerial students. As was to be expected, the farm is still the most prolific source, heading the list with 32%, or nearly a third of all. The ministry follows with 17½%, or a little over 1/6th of the whole. The farm and ministry furnish approximately 50% of the entire number. The next in order is Trade and Commerce with nearly 14%. The Trades provide in all about 14% also, with mechanics and carpenters leading.

One reported "majority" coming from agriculture. One reported "several" coming from agriculture, education and ministry. One reported "none" from agriculture. Four reported "none" from the ministry. Ten reported "none" from Y. M. C. A. or Missionaries. Eighteen reported "none" from missionaries, and 19 out of 22 reported "none" from the Y. M. C. A.

It is striking that the Y. M. C. A. has furnished but one-third of 1 per cent of the total.

The percentage of students coming from ministerial homes to the seminaries is many times greater than that coming from the farm, as there are millions of homes in agricultural communities from which to draw.

COST OF STUDENT TO THE SEMINARY

The data afforded by the questionnaires now in hand indicate a great range of difference in outlay for the student's training. It runs from less than \$150 a year per student to over \$4,000 a year per man. The percentages run as follows: 6% cost \$250 and less; 23% from \$250 to \$500; 11% from \$500 to \$750; 22% from \$750 to \$1,000; 14% from \$1,250 to \$1,500; 6% from \$1,500 to \$2,000, and 6% from \$3,000 up. The average per man is calculated to be \$808.26. Cf. another study on Page 37.

The above figures tell their own story.

COST TO THE STUDENT

The following figures, showing the financial obligations to the schools, may be of interest. In 1918, 18 institutions charged tuition, ranging from \$7.50 to \$150 per year. 83 charged no tuition. No report is available for the few remaining ones. 46 charged fees ranging from \$1.50 to \$50. The rest made no charge for fees. 55 charged room rent ranging from \$7.50 to \$60 per school year. 13 charged room rent and board from \$100 to \$250. 19 provided rooms without cost. Information for the others is not at hand.

Sufficient time has not been afforded for further study of the student's expenses. The outlay for the student will vary in accordance with habits, etc., on the one hand, location and compensations through scholarships, self help, etc., on the other hand. No general estimate is offered.

CURRICULUM

Subject	Hours Required for Degree					For Graduation					Electives							
	'80	R	'00	R	'18	R	'80	R	'00	R	'18	R	'80	R	'00	R	'18	R
Years—																		
Greek	21	2	137	12	415	40	36	3	145	14	307	28	..	..	13	2	232	20
Hebrew	21	2	141	13	389	34	49	4	150	12	258	21	16	1	31	2	246	22
Eng. Bible	6	2	109	12	683	41	6	2	129	7	631	42	..	..	63	4	514	25
Apologetics	..	..	46	11	115	24	12	1	47	9	105	24	4	1	20	5	37	9
Religion:																		
Philosophy of	..	..	13	4	45	15	..	..	7	4	51	16	..	..	7	1	89	17
History of	..	..	8	3	48	19	4	1	12	4	48	18	..	..	2	1	121	21
Psychology of	..	..	2	1	74	18	2	1	4	2	74	18	..	..	..	..	54	16
Theology:																		
Systematic	15	2	110	13	399	44	45	5	127	16	377	42	..	..	43	5	140	18
Dogmatic	..	..	14	3	117	12	4	1	20	4	121	14	..	..	2	1	6	2
Practical	10	2	44	11	200	42	24	4	52	11	202	39	..	..	3	2	91	16
Ethics	2	1	12	5	78	24	6	2	24	9	81	24	..	..	10	3	91	16
Church History	16	2	111	13	498	48	48	5	141	14	493	47	..	..	42	6	337	23
Early X'n. Lit.	..	..	6	1	11	4	..	..	6	3	10	4	..	..	..	..	9	3
Liturgics	2	1	9	5	59	18	2	1	10	5	59	18	..	..	4	1	24	4
Public Speaking	1	1	26	10	153	35	14	3	50	10	161	34	..	..	11	2	94	19
Homiletics	8	1	61	9	286	47	29	4	45	14	291	46	..	..	17	4	112	15
Hymnology	..	..	1	1	25	11	..	..	2	1	31	11	..	..	..	..	12	8
Music	..	..	..	..	19	11	4	1	4	1	20	8	..	..	..	..	43	12
Missions	..	..	12	7	75	31	2	1	15	8	67	26	..	..	20	2	129	18
Relig. Educ.	..	..	10	3	123	27	..	..	19	4	117	25	..	..	..	..	195	18
Social Service	..	..	10	3	56	20	..	..	10	6	47	19	..	..	..	..	132	16
Administration	..	..	..	..	20	8	..	..	3	2	23	11	..	..	2	1	6	3

NOTE: The figures under "R" indicate the number of seminars reporting on the semester hours listed in the column to the left; for example, during the year 1880, two institutions reported a total of 21 hours Greek required for degree.

NOTES ON TABLE ON CURRICULUM

The above report is made on the basis of 65 institutions which have sent in schedules. Separate classification for "graduation" is given because of the fact that many institutions did not grant degrees. The last columns, indicate the electives reported during the year 1880, 1900 and 1918.

Unfortunately, the tables do not set forth the complete situation inasmuch as many schools did not provide the material for these years; yet they show tendencies with no little degree of accuracy.

DEDUCTIONS FROM TABLE ON CURRICULUM

Average semester hours of schools reporting on the respective subjects

Subject	Semester Hours Required								
	For Degree			For Graduation			Electives		
	1880	1900	1918	1880	1900	1918	1880	1900	1918
Greek	11	11	10	12	10	11	..	7	11
Hebrew	11	11	11	12	12	12	16	15	11
English Bible	3	9	17	3	18	13	..	16	21
Apologetics	..	4	5	12	5	4	4	4	4
Religion:									
Phil. of	..	3	3	..	2	3	..	7	5
Hist. of	..	3	3	4	3	3	..	2	10
Psych. of	..	1	4	2	2	4	..	..	3
Theology:									
Systematic	8	9	9	9	8	8	..	9	8
Dogmatic	..	5	10	4	5	9	..	2	3
Practical	5	4	5	6	5	5	..	2	6
Ethics	2	2	3	3	3	3	..	3	6
Church Hist.	8	9	10	9	10	10	..	7	14
E'rly X'n.Lit.	..	6	3	..	2	2	..	..	3
Liturgics	2	2	3	2	2	3	..	4	6
Public Sp'k'g	1	3	4	5	5	5	..	5	5
Homiletics	8	7	6	7	5	6	..	4	8
Hymnology	..	1	2	..	2	3	..	..	2
Music	..	..	2	4	4	3	..	..	4
Missions	..	2	2	2	2	3	..	10	6
Relig. Ed.	..	3	5	..	5	5	..	..	11
Soc. Service	..	3	3	..	2	3	..	..	8
Adminstrtn.	..	..	3	..	2	2	..	2	2

OBSERVATIONS ON DEDUCTIONS FROM TABLE ON CURRICULUM

First, it will be noted that the average hours of Greek required in those institutions reporting is the same for the years indicated. There has been very little change either in the number of hours required for the degree or for graduation during the last four decades. Electives in Greek have been increased, due to the establishment of graduate departments in some schools and to the dropping of the requirements of Greek in others. It is also obvious in the field of Hebrew that the figures have remained much the same, with a decrease in the number of electives. In the English Bible, an appreciable gain has been made, during the last four decades, with the electives increasing more and more. On Apologetics, the amount offered and required has remained the same, the single exception being the twelve hours required in 1880 for graduation. This is because but a single seminary reported, which made, at the time, an unusually heavy requirement in this field, due in large part no doubt, to their definition of the term Apologetics. In the main, this has remained the same.

In Philosophy of Religion, there has been a growth over the year 1880, with an increasing number of electives. A similar situation has obtained in the History and Psychology of Religion. The expansion in History of Religion has been due in large part to the increased interest in World Missions.

Of the schools reporting on Dogmatic Theology, it seems there has been an increase in the hours offered. The unusually large amount is due to the fact that practically no institutions reported on this subject except those which were laying much emphasis upon it. Practical Theology, it appears, has made but little change; in fact, no appreciable difference except in the electives. In Ethics, no change worth mentioning is registered except, again, in the growth of electives offered. Church History has remained comparatively static in the amount required, but considerable expansion is seen in the growing number of electives. A similar situation prevails in Liturgies, Public Speaking and Homiletics. A little more attention is being given to Hymnology and Music. Missions have remained about the same with the exception of the opportunities for broader study now being offered in the electives. Since 1880, little change is marked in the courses required in Religious Education though a

liberal number of electives have been added to the curricula. New developments are seen in the realm of Social Service with further opportunities for expansion and development in elective courses. Church Administration is receiving a little more attention than in former years.

Of the schedules studied, forty-eight have seriously attempted to provide the material for the year of 1918 so the figures for that year will be comparatively accurate, though the others may show tendencies. On this basis, then, the figures seem to indicate that about eighty percent of the seminaries require Greek for a degree, whereas, about fifty percent require it for graduation. About sixty-five percent require Hebrew for degree, and forty percent for graduation without degree. Practically all require Church History, English Bible, Systematic Theology, Practical Theology and Homiletics.

These figures indicate that less than fifty percent require Social Service for graduation and still less for the degree. Little attention, in comparison to the pressing needs, is being given to the economic, psychological and sociological phases of religious study and training.

PRESENT STATUS OF AVERAGE CURRICULUM

NOTE: Approximately 50 institutions have reported on their curricula; so the curriculum of the average seminary will be found by dividing the total number of hours offered by the total number of seminaries reporting. Only the year 1918 can be taken, since the previous years were so inadequately reported.

<i>Subject</i>	<i>Req. for Deg.</i>	<i>Av.</i>	<i>Req. for Grad.</i>	<i>Av.</i>	<i>Elect.</i>	<i>Av.</i>
Greek	415	8	307	6	232	5—
Hebrew	389	8—	258	5	246	5—
English Bible	683	14—	631	15—	514	10
Apologetics	115	2	105	2	37	1—
Religion:						
Philosophy of	45	1—	51	1	89	2—
History of	48	1	48	1	121	3—
Psychology of	74	2—	74	2—	54	1
Theology:						
Systematic	399	8	377	8—	140	3
Dogmatic	117	2	121	2	6	..
Practical	200	4	202	4	91	2—
Ethics	78	2—	81—	2—	91	2—
Church History	498	10	493	10	337	7—
Early X'n. Lit.	11	..	10	..	9	..
Liturgics	59	1	59	1	24	1½

Public Speaking	153	3	161	3	94	2—
Homiletics	286	6—	291	6—	112	2
Hymnology	25	$\frac{1}{2}$	31	$\frac{1}{2}$	12	..
Music	19	..	20	..	43	1—
Missions	75	2—	67	1	129	3—
Religious Educa.	123	$2\frac{1}{2}$	117	2	195	4
Social Service	56	1	47	1	132	3—
Totals		78		73		57

Of the 90 semester hours required by the average seminary, the above statistics seem to show that 78 of them are prescribed. This leaves but 12 semester hours to be chosen from the 57 hours of electives which are offered. The average of 73 hours of prescribed work required for graduation without degree permit a slightly wider margin of choice. These figures indicate that the average Seminary of North America prescribes very largely its work for the students and that specialization is not encouraged during the days of ministerial preparation. While a large percent of the Seminaries require Greek and Hebrew, the tendency is decidedly in the direction of making these languages elective. Emphasis is being placed more and more on the "English Bible," which term here covers Bible History, Exegesis and Biblical Theology.

It is clear that the old theological studies still hold the field. The tendency, however, is in the direction of the more practical phases of work. An institution whose curriculum approximates the one presented here will be somewhere in the center of the field, but it will not be in the advanced guard. Most of the larger schools are putting less and less emphasis upon the required subjects and are giving larger range of freedom for specialization earlier in the course. A large number of those schools which are attracting students from long distances in ever increasing numbers are laying greater stress upon the more practical lines of study and training. We have also noted instances where schools following the old lines of traditional theological disciplines are finding it difficult to survive. There seems to be, therefore, a direct connection between the nature of the curriculum offered and the student attendance. While this is not the only factor, it is an important one and a careful study may well be made by each institution in view of these facts.

It has been taken for granted that the curricula which have been offered for several decades are adequate for the present needs. Young men from the Universities and Colleges all over the country, facing the challenges of the various callings, often fail to see in the Seminary catalogs that which grip them and appear to be vital in preparing for the struggle for leadership in a complex industrial, social and political world. They see many studies dealing with the ancient world, but little with the twentieth century conditions. Certainly this picture of the average curriculum does not show undue emphasis on present day problems.

OBSERVATIONS

Although there has not been sufficient time to tabulate adequate statistics, some observations may be made forecasting the results of a more careful study to follow. A weakness seems apparent in the field of Religious Education. On the whole, the Seminaries do not offer, at least do not require in this field, a sufficient amount of work and practice to prepare the men for what they must meet in the churches. It may also be questioned if one of the greatest weaknesses of the seminary today is not a failure to provide adequate first-hand information, experience and practice in the field of social service. Many seminaries offer practically nothing; in fact, some seem to offer nothing. Numbers of young ministers are sent out on graduation day almost helpless in this regard. So much of their instruction and information has had such little direct connection with, and has been so far removed from, their actual pressing needs that they are apt to be bewildered, and decidedly disheartened at the very time they need all of the inspiration and courage which it is possible to possess.

The schedules reveal further inadequate facilities for acquainting the student with world missions. Little attention is being given even in large centers to this important work, either as regards home or foreign missions.

It is obvious from the schedules examined, that the field work of the students on the whole is unsupervised and without direction. It resolves itself largely into individual efforts to make a livelihood. If the work falls along the line of ministerial development, so much the better for the student; but, in many cases, the work seems to be mere jobs. In general, the normal

practice or field work of the students seems to be among the things most neglected by the faculty. A few institutions are taking steps in the direction of a more careful supervision. The University of Chicago, for example, has added to its faculty a strong man to follow up this work carefully and to visit the students and make an individual study of each in his particular field. This work is checked up, directed and made a part of the regular course. This means that the student, upon graduation from the seminary, has had the benefit of experience gained through expert direction. He will thus be in a position to avoid many of the serious mistakes he would otherwise have made and which it would have taken him years to have corrected. A few sample replies, in response to this question showing the situation, may be given: "The work has been disorganized"; "Our work has never been supervised"; "We make no special preparation"; "We give it no particular place"; etc.

Those pages of the questionnaires which deal with the group system are illuminating. They show in the first place that some institutions consider practically everything now offered in the Seminary to be covered by the term "Religious Education;" but, in the specific sense in which this is meant, there is revealed a great dearth of courses in this important field. There is evidently a causal connection here between the inadequate preparation given in the seminary and the way in which our programs of religious education have been conducted in the churches.

Under the general head of Social Service or Applied Christianity, the blanks provide significant data. Of all the great and important fields of investigation and training connected with our seminary curricula, this is one of the most neglected; at least in view of its significance. There is little being offered and less required which would actually make of a minister a leader in Social or Industrial problems. In many instances, there is not sufficient information provided to acquaint him with the existence of the problems. If he ever becomes a social engineer or constructive leader in community affairs, it will be because of his later development and study, rather than because of what he has received in the seminary. This seems a most serious handicap. In the main, the more progressive schools and those which are attracting larger numbers of students are making provisions along these lines, but that so many schools

neglect this indispensable type of training deserves careful consideration.

Practically nothing is being done in our Seminaries to train the ministers to handle the problems of Social and Sex Hygiene. These fundamental issues strike at the roots of Society and are the foundations upon which the home and church are built. Yet they are almost entirely neglected. Not only are the schools doing nothing now, but they do not disclose any intention of entering the field.

Although much is given, and properly too, regarding ancient world politics and movements, the schedules show that but little is being given now to acquaint the students with the present-day world politics and the great sweeping movements of modern times. The blanks indicate, however, that certain institutions are now planning work in this direction.

Broadly speaking, no attention is given in the Seminary to the development of the minister's approach to the young life of the church through his ability to win them in games and play. While some consider this to be beneath the dignity of the minister, others find it to be a most valuable asset and effective way of winning the hearts of those who are soon to carry the responsibilities of the church. A few are planning to add work of this character to their curricula.

Comparatively few seminaries give special attention to the development of the student as a community builder. He is not made acquainted with labor problems first-hand, nor with those institutions and forces of the community which are striving to better conditions in these lines. Little attention is given to familiarize him with the workings of the associated charities, juvenile courts, detention homes, etc.

Judging from the schedules, the seminaries are not making any great effort to train the student to direct the financial forces of the church. That so many ministers are having financial difficulties is no surprise to one studying the schedules.

The study made of institutions first-hand, along with the observations afforded by the blanks lead one to doubt if the curricula of the seminaries, as a whole, do actually provide the equipment which a minister most needs today. From the old apprenticeship plan of training, the pendulum has swung to the extreme and seminaries have tended to become the home of

theory and research, much at the expense of the practical needs of today.

In some cases, institutions even resented the inclusion of any question which suggested the advisability of considering the more "practical" lines of study and training. Some schools replied, "we are educating ministers, not bookkeepers, businessmen, salesmen, etc." One wonders if there is not here a more pressing need than is generally recognized.

FACULTY STANDING AND PREPARATION

The 28 Seminaries giving complete statistics on their faculties show the following facts:

Average Number of Professors 9, full time 6, part time 3. Of this number, 6 have the A.B. degree, 4 the B.D., 4 the A.M., 2 the Ph. or Th.D. degree. One has done two years of graduate work without having received the degree.

The foregoing data indicate that a baccalaureate degree is a basic necessity. Two-thirds of the faculty are also holders of the A.M. and B.D. degrees. (More have had the training for the B.D. degree than these figures indicate, because many seminaries have not granted the degree upon graduation.) One-half of the faculty have also pursued graduate work for the Ph. or Th.D. degree. Quite a percentage have done extensive research work which cannot be reduced to statistics.

The maximum number of teaching hours varies from 32 down to 6 per week, the average being 14 both for 1916 and 1918. In 1916, 2 required over 20 hours, 8 from 15 to 19 hours, 8 from 10 to 14 and 2 under 10. In 1918, 2 required over 20 hours, 7 from 15 to 19, 9 from 10 to 14 and 5 under 10.

The minimum number of teaching hours also varies, the range being from 20 to 2, with an average for 1916 of 10 and for 1918 of 9. In 1916, 4 set the lower limit above 15; 2 placed it between 10 and 14; 9 between 9 and 5 and 2 below 5. In 1918, 3 placed the minimum above 15; 2 from 10 to 14; 11 from 5 to 9, and 3 under 5.

The number of teaching hours required of seminary faculties varies as much as the teaching hours demanded of the faculties of any other class of institutions. But little uniformity is seen. The average maximum is 14 whereas the average minimum is 10. This leaves the median at 12. Surely this is high enough. Those schools requiring time above this average are

not the ones as a class, which show results in research publications. Nor are they among those in large percentages which are keeping up outside contacts, through conventions, church movements, community interests, etc.

The number of professors in the average seminary is 7. While the average school has 6 men giving full time it also brings in three other men who give approximately one-third of their time. This will be seen to be quite in accord with the number of men required to handle the groups of subjects efficiently, as indicated in another study. Cf. Page 37.

ENVIRONMENT OF INSTITUTION

The study indicates that adaptability and fitness of the environment to the purpose of the institution is no small factor in its success. On the whole, the schools in the small places are declining, whereas the schools in the larger centers are maintaining their own or are in the main growing. The connection seems obvious. It is becoming increasingly recognized that training in great laboratories of human activity is most helpful. In these centers, there are usually to be found great universities, libraries and museums. These are essential for broad culture and for intensive training for the ministerial student. While the school in the small town has the advantage of quiet for study, it finds itself put to a disadvantage in these other respects.

One of the strategic opportunities in North America today for the Church is to build a strong interdenominational seminary in connection with some great agricultural school with curricula and training adapted particularly for the development of the rural ministry. No such institution exists. This would be conducive to the training of ministers with the proper vision and zeal to bring the country church to its own. Those who have been trained in the large centers, though they may go to the country, look forward to a pastorate in the city.

Environment, therefore, is a potent factor in determining the attendance and the usefulness of the seminary. While this does not argue against those not so located, it does point out certain advantages enjoyed by those in such centers. The tendency today is in the direction of the large city and the large university.

DEVELOPMENTS AT STATE UNIVERSITIES

In addition to what has been said about university centers, attention may be called to the tendency today toward building Schools of Religion at State Universities. These schools are for the religious training of undergraduates. Their primary function is to provide non-technical religious education and training necessary to make of the student an effective and intelligent lay-worker in the church and community.

Realizing that many of these schools will be established, it may be asked if the time is not ripe for the Theological Seminaries, Boards of Education, and all concerned, to get together and work out a program which will present at these great centers of learning, a unified front in the form of a Union School of Religion. It will be an irreparable loss to have these built up on petty denominational lines. Some plan may well be discovered also of co-ordinating and articulating these schools and the better seminaries.

These Union Schools of Religion, properly conducted with strong faculties, would dignify religion as well as the calling of the ministry. State Universities would become more and more, through visions gained in training for lay leadership, a fruitful source of recruits for the seminary and pulpit. As it is now, there is little in these great institutions to attract the student's attention, and to dignify in his eyes this most important calling. With a faculty in the Union School of Religion of equal quality to that of the University faculty, a new day would come for the development of church leadership in these cosmopolitan centers. The Seminaries could profitably conduct an independent, or better still, a joint study of the field along with that now being made by the University Committee of the Council of Church Boards.

FINANCIAL SITUATION

Space does not permit the treatment of this subject. We can only state that practically all schools are calling for more money. They have put in their askings ranging in amounts all the way from a few hundred dollars up to four millions. A large number wish to erect new buildings; others wish to add to their endowment and scholarship funds. Practically all are calling for additional men to be added to their faculties. A

number of schools did not put in any askings. Some of the Independent and a few of the Denominational schools did not record their financial situations. The distribution of wealth and equipment among them is very unequal, ranging from one-man faculties, with no endowment or plants of their own, up to schools having large faculties with luxurious equipment and liberal amount of funds. The cost to educate a student in Theological Seminaries varies greatly. Cf. Page 22.

RELATION OF INSTITUTION TO ITS ALUMNI

The study indicates that more attention may profitably be put to the serious consideration of the relation of the seminary to its alumni. Broadly speaking, little is being done by way of reciprocal relationship between the graduate and his Alma Mater. A few schools provide for their alumni reviews on the latest books. Some conduct what might be termed an alumni bureau. A number are in sympathy with the plan of putting on the faculty, a specialist whose entire time will be devoted to field and follow-up work among the recent graduates.

But little attention is being given to extension work or to any other means of connecting the seminary with the various fields occupied by the alumni. A closer relationship between the two would work to their mutual advantage.

SOME GENERAL OBSERVATIONS

The question has often been asked, "What kind of seminaries are succeeding best?" The study has not advanced far enough to provide a satisfactory answer. Various conditions combine in determining the success of these many types of schools. Naturally much depends on the strength of the faculty, and whether or not these men are interested to any extent in the affairs of the outside world; whether they are chiefly interested in research work; or whether they are recluses only. Some large schools are attracting men largely because of their research work; others because of the practical nature of the curricula.

The character of the curriculum, as well as its extent, have no little to do in determining attendance. Where the courses are required with few or no electives, while these prescribed courses are of the more academic type and in conformity with the traditional seminary, the attendance on the whole is not large. On the other hand, where there is a broader range of

electives and where more attention is paid to the social sciences, and actual training, the attendance is larger.

It has been noted elsewhere also that, in the main, institutions in large centers with easy access to universities and libraries are flourishing more than those not so situated.

Judging from the comments coming from the field and from distinguished experts in higher education, "the survey has justified itself from the standpoint of self-examination alone." Numerous quotations might be given in this regard. They may all be summed up in the following quotation from a Seminary president, who filled the blanks: "The questionnaire has been the occasion of a most thorough going self-examination from which we shall derive lasting benefit." Appreciative comments have been received covering practically every phase of seminary life and activity, from methods of handling accounts to that of instruction, and the building the curricula. Note the following quotation: "Through the suggestions afforded in the questionnaire, we are reconstructing our curriculum, making it more vital and adapting it to present day needs."

As a result of the questions inspired by the schedules, there have come numerous inquiries to the office; for example, "The questionnaire has pointed out the need of much improvement in the handling of our books and records. As a result, we hope to make investigations in order to find better methods and then plan to adopt them. Any suggestion your office may be able to give along this line will be greatly appreciated." The office has been asked also to assist in revising charters, in providing data for the location of schools, in preparing material for denominational Boards, in furnishing data for associations of colleges and seminaries, in assisting those who are seeking to reach a standard of efficiency, etc.

A study of the schedules show a very strong sentiment in favor of establishing a central records office for theological seminaries. Further suggestions have been made relative to the establishment of a central bureau whose duty it would be to collect data, distribute information, and publish for the seminaries, from time to time, such findings as would be of general interest.

WHAT IS A THEOLOGICAL SEMINARY?

Although the study has not advanced far enough to give a satisfactory definition or to make a final classification, it may be worth while to present the following tentative findings in the hope that it may call forth helpful criticism.

A Theological Seminary is an institution, with its own separate faculty, whose purpose is to provide technical education and training for men preparing for Christian leadership, especially for the ministry. It offers only technical and highly specialized courses which are not "cultural" or "general", thus presupposing a liberal education, comparable to that of the usual college graduate. A department of a college which offers divinity subjects for the Bachelors degree is not a theological seminary and should not be classed as such. A Theological Seminary requires a highly trained faculty whose interests are not divided by giving instruction in the general academic subjects, but whose time and attention are devoted exclusively to this field.

A Theological Seminary must give a range of electives and prescribed courses in its curriculum adequate for three years technical training.

An institution of this kind must have sufficient physical equipment for its own exclusive work. This means adequate administration and recitation rooms as well as living quarters. A library, equipped with the modern indexing system and all the standard reference works, is indispensable.

Endowment must be provided in sufficient quantity so as to relieve financial strain.

An attempt is made below to establish two norms; first, What is the minimum seminary and second, What is the efficient seminary?

THEOLOGICAL SEMINARY NORMS

NOTE: The conclusions below were reached last Fall after considerable study of Denominational Year Books and Seminary catalogues and are given again because they seem to be in accord with the present study. The methods used in reaching these conclusions have been the same as those employed by the Association of American Colleges in 1917 in determining the "Minimum" and the "Efficient College." Since these figures were taken from pre-war conditions and statistics they will not suffice for the present time. In order to provide for the greater costs of today, the amounts arrived at in these tables should

be increased by one-half or more. The last columns have been raised 50% over the first two, or the pre-war norms.

	<i>Pre-war Norms</i>		<i>Present Estimate</i>	
	<i>Minimum</i>	<i>Efficient</i>	<i>Minimum</i>	<i>Efficient</i>
Students	35	55		
Faculty	5	7		
Budget:				
Total	\$20,000	\$28,000	\$30,000	\$42,000
Per Student	570	509	857	780
Assets:				
Library (vols.)	7,909	19,615		
Property	\$ 85,249	\$240,337	\$127,875	\$360,505
Endowment	119,892	416,504	179,838	624,752
Total	\$205,141	\$656,841	\$307,713	\$985,257
Per student	5,861	11,943	8,792	17,714

THE EFFICIENT THEOLOGICAL SEMINARY

1. FACULTY

- a. Number Seven (7) members
- b. Grouping
 1. Old Testament Language and Literature
 2. New Testament Language and Literature
 3. Theology and Apologetics
 4. Christian History and Literature
 5. Pastoral Theology, Religious Education and Social Service
 6. Homiletics, Liturgies, Hymnology, etc.
 7. History, Philosophy and Psychology of Religion.

NOTE: The above grouping discloses the difficulty of maintaining an efficient faculty with less than seven members.

c. Qualification

No less training than that required in first-class seminaries for graduation. At least half of the teaching staff should have the equivalent of the Ph.D. degree from first-class institutions.

2. STUDENTS

- a. Number Fifty-five (55)

b. Qualification

Educational preparation equivalent to the average college graduate.

3. PROPERTY

a. Buildings

Chapel, Administration, Recitation and Dormitory rooms adequate for faculty and fifty-five or more students.

b. Library

1. Well heated, ventilated and lighted room or rooms.
2. All standard modern technical reference books, departmental books, maps and theological journals.

3. Librarian.

4. LOCATION

- a. In healthful place with easy access to a large city and University.

5. ENDOWMENT \$624,752

6. BUDGET 42,000

7. CURRICULUM

<i>Subjects</i>	<i>Semester Hours</i>	
	<i>Required</i>	<i>Elective</i>
Old Testament	6	4
New Testament	8	6
Homiletics	4	2
Theology and Apologetics	8	4
Christian History and Literature	6	4
Public Speaking	1	1
Practical Theology and Sociology	4	5
Hebrew		12
Greek Exegesis		12
Biblical Theology	2	2
Missions	2	2
Religion—Compr., Philos. and Psych.	2	6
Religious Education	1	3
8. TIME OR LENGTH OF COURSE	Ninety semester hours (90).	

